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843 *Murài arak'* (an edible leaf, the radish, *Raphanus sativus*, Linn.), and garlic. The members of the family have no particular food-prohibition during this period.

844 783 184 In the Santal Parganas, the house and village become religiously unclean. No festivals or sacrifices are held in the village nor anybody dines in the house of child-birth till after purification, three or five days after, by the *chàṭiar* ceremony.

Narta (*Name-giving Ceremony*)

553 184 The usual Santal custom is to observe the name-giving ceremony between the third and fifth day after birth. But in Mayurbhanj, some observe it within one year, the date being fixed by the head of the family; while there are others, who may delay it up to the tenth year.

553 574 431 On the date of the ceremony being announced, friends and relatives of the family are invited. They arrive on the day fixed, with presents of rice, cloth, *bàṇḍia* (rice-beer), necklaces of beads (*mala*) and *doṛa* (string worn round the waist, pronounced *dara* by Mayurbhanj Santals) for the new-born child. Now the midwife, who delivered the child, sits with the baby facing east, and with a leaf-cup in front, containing turmeric paste, *mobua* oil and water.

553 782 887 An old man of the village offers the rice-beer presented by others and mixed with the family

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stock, to the chief presiding deity, *Marañ Buru*, and ancestor-spirits of the family, uttering suitable incantations so that the baby may prosper in life and have no diseases.

The child, if a male one, now receives his name after his grand-father; and if a female, after her grand-mother on the paternal side. Now follows a general drink of rice-beer and a tribal dinner. The midwife, who generally receives a fee of eight annas if the child is a female one, and ten annas and a *baru* (brass-plate) if a male, will now, on her part, invoke *Marañ Buru* and the dead ancestors of the father of the child at the village bathing-ghat, throw the leaf-cup in water, bathe and return home.[1]

Between the third and the fourth year, children of both sexes have their ears bored by their grand-mothers or elderly female relatives by means of a brass-needle. It is a quiet domestic ceremony and no invitations are issued outside.

Caco-Chatiar

The second critical period in the life of the Santal is sought to be guarded by a purificatory ritual called Caco-chatiar. This ceremony may be observed any time before marriage and is in effect, the admission

1 The midwife's fee for the next male child is 8 ans. and 6 ans. for a female.

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and sweet potatoes must be stolen from the houses of the villagers to be eaten with the Headman's share of rice-beer, and no sin attaches to it as during the *Nòstò Chòndrò* of the Hindus. Such thefts are called *Jagarna* in Mayurbhanj. The object of the custom lies in the Santal belief that those who steal on such occasions will never be prosecuted on charges of theft, nor will such householders thus victimised be robbed by real thieves, a second time.

The second day in Mayurbhanj, is the day for *Sardi*, when *Gohal Puja* takes place. In the morning, an interesting dance is executed round a *Karam* branch which is brought by two bachelor youths and planted on the ground, cleansed with cow-dung by the maidens of the tribe. Old women circle round the tree with earthen lamps and offerings of sun-dried rice. This is closely followed by merry dance by the men and women of the tribe, in different groups.

With the noon, people offer fowls and pigs to *Kalimata*, the presiding deity of the cow-shed and to the ancestors ; and then ceremonially wash their agricultural implements as plough-shares and yokes, and anoint them with powdered rice and vermilion. Now it is time for meal, when, the animals sacrificed are eaten at home ; and this over, by evening, one will find the Santals *en masse* near the *akhra* (the village dancing yard) engaged in their songs and

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basket on her head; likewise *Marak Buru* took the bow and arrows and *Mañjhi haram* held the axe. Just before sunset the men came to their senses, the priest gathered up all the things, and his wife carried the lucky water-pot. As before, the youths and maidens placed the priest in their midst and again the spirits came and danced with the others. Then in every house, from one end of the village street to the other, they washed the feet of the priest. He put *sarjom* flowers into the hair of the girls who washed his feet, and all the people sprinkled water on to each other. On that day we are free to sprinkle water on anyone else.[1] When we reached the priest's house he poured out two pots of beer and we all drank. Again the dancing began and went on till a late hour.

March 18. Yesterday was the full Flower festival day; today is the 'stale' day of the feast. Yesterday everyone was drunk, and again today they began to drink early. There were many visitors in the village, for we had invited daughters, sisters and sons-in-law to be with us. We had to feed them well, and we were busy with all the preparations. One prepared rice, another flour, while the men killed cocks or goats or pigs, for yesterday they had no time to feast well. Even so, in some of the houses a few people became drunk before they had time to eat. Those unfortunates had no meat either yesterday or today. Most of the time went in feasting, though there was some dancing in the village street, and the dancers sang:

> Let us gather, O elder sister, the *matkom*;
> Let us wear the *sarjom* flowers, elder sister, in our hair;
> Let us drink, O elder sister, the juice of the *matkom*.[2]

Most of the singing was done by a small band of old men and women who went into each of the houses and were given beer and *matkom* flowers by the people of the house. In our part of the village there was a fierce quarrel. Some of the men who went to stop the trouble were themselves beaten and returned very angry to their homes. Before midnight everyone was fast asleep, for all had been drinking heavily. I thought to myself, if anyone came here tonight with evil intent he could steal anything he wanted with the greatest ease; and, in fact, that is what happened. During the night someone stole from the headman's house five goats, male and female."

[1] Water "squirts" are made from bamboo and are used freely.
[2] See Appendix II, No. 18.